THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

No. 4, Vol. XLVII. Monday, January 26, 1885. Price One Penny.

A MISSIONARY'S LABORS.

IN December 1883, our readers were informed that in Austria also the Gospel had been introduced, and it will, undoubtedly, be of interest to our readers to know what success has attended the efforts of our brethen who were appointed to fill this important mission. In publishing the following letter, it is scarcely necessary to explain to the honest in heart the real object which prompts us to carry this Gospel to every people. The world generally believe that in so doing we are directly interested in our own welfare, and only indirectly in that of mankind; hence our efforts are generally sneeringly called "an emigration scheme." They will not acknowledge that it is a pure motive that prompts us to make these self-sacrificing efforts which our brethren are doing, and have done for so many years. They will not believe that God requires us to proclaim the Gospel to mankind, calling upon them to repent of their sins, and have hands laid upon them for the gift of the Holy Ghost, and that we alone have the keys to this authority, which we are willing to grant mankind if they will only permit us so to do.

Realizing these facts, and believing that good might result by publishing the experience of some of our brethren, we cheerfully give place to the following letter, sent to us by Elder Biesinger.

President F. W. SCHOENFELD, (In *Der Stern.*)

DEAR BROTHER,—As you are aware, we left for our missionary field with cheerful hearts, trusting in God to open up the way for us, that we might gain access to the honest in heart in this country.

The first three months we labored in Wien, and I am pleased to state that God blessed our efforts, and we succeeded in creating an interest in the Gos-

pel as preached by our Savior, and, thanks to our Heavenly Father, we had the privilege of adding a few to our faith.

In order not to offend, as so many persons had been banished on mere apparent suspicion, and also to enable us to extend our labors, we resolved to separate, and it befell my lot to proceed to the capital of Bohemia. Through the providence of God, I was permitted to preach to the people; but as the servants of God have at all times been persecuted by the enemy of all righteousness, so was there here a Judas ready to serve the evil one.

Wicked reports were soon circulated that "Mormon" missionaries were proselyting in the land, and, as usual, this announcement was followed with a lot of ridiculous trash published against us. This purported to be, in the main, atrocious deeds enacted by "Mormon" Apostles, and gladly received as truths by the people, and so plausible were these lies made to appear, that an indictment was sworn out against me.

In the prosecution a certain person named Clusack, a Bohemian, who had acquainted himself with the principles of our religion, with the contemptible object of manufacturing lies against me, testified that I had promised to emigrate him to Utah on condition of his receiving our Gospel, and for which insignificant offense I was held in custody by the court.

How to clear myself from this dilemma was a perplexing question. I knew the hand of the Lord was in all these things, and I felt I could trust in Him, if He would only grant me wisdom, that His purposes might be accomplished.

It was early on Sunday morning, March 20th, when two officers entered my room, and after satisfying themselves that I was the person for whom they were searching, one took me in charge, while the other gathered up my papers and books. I followed willingly, for I felt satisfied in my conscience that I had not been guilty of anything wrong. My guards conducted me to the police station, where I was confronted by the wicked Judas, who testified, as before stated, against me. After an examination of about two hours duration, during which many ridiculous questions were asked me, the principal one being the object of my presence in Austria, to which I candidly replied that the only desire I had was to preach the Gospel, and to warn the people of the approaching fulfillment of the 24th chap. of Matthew, and particularly the 14th verse. I was, instead of being released, as one would naturally suppose from such frivolous evidence, thrust into a dark, filthy dungeon, already occupied by two miserable tenants, who had been sentenced for stealing. There I remained without food until the next day at noon, when I was summoned again before the court. The same category was gone through with as on the previous day, which resulted, as before, in my imprisonment again. Nearly two days having passed without my receiving a mouthful of food, I asked my warder if this was the way Austrians treated their prisoners, which resulted in my being served a plate of thin flour soup.

Soon after my miserable repast, about enough to satisfy a cat, I was conducted to the District Court, where the same routine as before was again gone through, with the additional precaution of another search through my personal effects. And, as before, the prison doors were again opened for me, but, happily, the apartment was not so filthy in appearance, yet through

the dim twilight I could discover millions of vermin, commonly called lice, crawling over wall and ceiling, giving them a lively grayish appearance, while two Socialists were stretched upon the floor. Before, however, leaving the court-room, I took the liberty again of bearing an honest testimony to the principles of our religion, the object of which being to benefit and save mankind, and to prepare for the judgments of God which would most assuredly soon be poured out upon the inhabitants of the earth.

I was here notified, through letter, that my companion was seriously sick. He earnestly entreated me to come to him, and administer to him by the laying on of hands, that he might not die. This was indeed a serious blow; incarcerated in prison, among a strange people, with no redress from bigoted judges, held through the evidence of a perjured Judas, and my companion sick nigh unto death; was an ordeal I had scarcely anticipated, although I had prepared for the worst. In vain I tried every means possible to grant my companion his humble request. After appealing to the Lord in tears and prayers, the liberty was at last granted me of writing a letter to him, in which I encouraged him to cling to the Lord, who was abundantly able to raise him up from the bed of affliction, and permit him again to join his family and friends in Utah. I concluded my letter by prophesying that he would get well; and I am pleased to state, that although the affliction proved to be that dreadful disease, the smallpox, he recovered, and is to-day with his happy family and friends in his mountain home. I was also permitted to address a letter to our brethren at Bern, which resulted in a visit from Elder Joseph A. Smith, after a lapse of about ten days. This visitation was as if a messenger had been sent from heaven, and I was forcibly reminded of the saying of our beloved Savior: "I was in prison, and ye visited me." A short half hour was granted us under surveillance of an officer, and, of course, limited to the use of the German language, so that he could understand all that passed between us.

Again I was brought before the court, and this time twenty-six charges were preferred against me—twenty from Vienna, and six from Prague. After all the evidences had been thoroughly sifted, and not one sustained against me, I was conducted before a still higher tribunal of justice, where all the articles of our faith were read and the principles of our religion arraigned. Two hours were here consumed upon the new charge, but here also all efforts failed, except the one that our religion was contrary to the established religion of the government, according to article 304, state laws, and any one promulgating any other religion, according to the opinion of the court, was guilty of a misdemeanor, and, therefore, subject to punishment. Here, as on previous occasions, an opportunity was granted me to defend our principles, which I did without fear and favor, bearing again a faithful testimony to the divinity of our religion. During the time sentence was being prepared, I was conducted into a private department. On my return, I was ordered to rise to my feet and receive sentence. The vast audience which thronged every part and portion of the room, and which had been in attendance during the whole trial, eyeing me with the most intense interest, were also commanded to rise. After sentence had been pronounced, I was asked if I accepted it. In reply I answered: "You have now had me in confinement

37½ days, and this additional one month (which was the sentence) extends my imprisonment to 68 days, and for no other cause than for bringing to your people the message of salvation with which God has entrusted me, and for which He holds me responsible; and inasmuch as this honorable court rejects this message, and has, in addition, seen fit to pronounce sentence upon me, thus measuring arms with God, I will accept the sentence on condition that the responsibility rests upon this court, and not upon me;" to which the court solemnly replied, "Upon this court."

Again I was immured within the walls of my lonely, dark and gloomy home, and was given this time for a fellow companion, a man who was under sentence of execution for murder. Slowly, indeed, did the month pass away, with such comforts and such a companion. But, I can truthfully say, God did not forsake me, for I had many beautiful reflections, and amid all my sorrows I felt thankful that He had given me the privilege of bearing testimony before judges and audiences, consisting of the learned of the world, who, under any other circumstances, would not listen to me. The last day at length arrived, and I was permitted to breathe the pure air of heaven again.

About two or three days after my release, and while walking upon the street, I was suddenly tapped on my shoulder by a man who approached me from the rear; on looking round, I was surprised to find myself face to face with my perjured accuser. With cast down countenance he pleaded for forgiveness, stating that he did not know what prompted him to commit such an act, but he hoped the Lord would be merciful unto him. He had already felt the chastening hand of God upon his family, for his mother had been suddenly prostrated with severe illness, while his only son lay at death's door, smitten with that dreadful disease, the smallpox. (He died two days after that.) I told him, as far as I was concerned, I would cheerfully forgive him, notwithstanding the suffering and trouble he had brought upon me; but so far as he had offended God, he must look to Him for pardon. He left me with a sad heart, but I hope a wiser and a better man.

It is but just to say that the U. S. Consul did all in his power to release me from my persecutors, and for which I indeed feel to tender him my heartfelt thanks.

With kind regards I remain, very respectfully,

Yours in the Gospel of Jesus Christ,

THOMAS BIESINGER.

(Translated from the German by Louis F. Monch.)

FRUITS OF "MORMONISM."

THE "MORMONS" PROPERLY EXPOSED.

Editor Deseret News:

I WILL open another exposition of the "twin relic" by first introducing two excerpts, one from Dr. Miller, and the other from the *Tribune*, a local daily print:

"There is more polygamy practiced in the two cities of Chicago and Phila-

delphia than in all the Territory of Utah, with the only difference that in the cities named it is done under the semblance of law. The New York *Herald* some days ago published a list of the parties to 764 divorce cases now pending in the Chicago courts, and immediately after followed it up with a list of 718 cases before the Philadelphia courts. Fourteen hundred divorce suits in two American cities now on the docket; it is terrible. All this is done quietly, too. 'Cheapness, secresy and dispatch' is the device of the divorce lawyers. Secresy was adopted, as alleged, 'to save the feelings of prominent people,' but really to accelerate the business. Now, if the various churches will concern themselves about the towering evil at home before they assault the 'twin relic' elsewhere, they will confer an everlasting blessing upon the country."—Omaha *Herald*, Dec. 19, 1884.

"There are 35 Mormons and 44 Gentiles confined in the Utah Penitentiary. This doesn't look exactly as though 80 per cent. of the criminals in Utah were Gentiles, and yet the Mormon statisticians would have us believe that such is the case."—Salt Lake *Tribune*, May 4, 1884.

As an economizer of truth, the paper last quoted is collossal.

The facts are, there are at this writing, in the Utah Penitentiary, 95 prisoners, classified as follows:

"Mormons"	16
Non-"Mormons"	79
Or, in the ratio of one "Mormon" to five non-"Mormons."	
Born of "Mormon" parents	19
" non-"Mormon" "	76
Or, "Mormons" one, non-"Mormons" five.	
AGGREGATE YEARS OF IMPRISONMENT.	
16 "Mormons"	50
79 Non-"Mormons"	234½
IMPRISONED FOR LIFE.	
"Mormons"	1
Non-"Mormons"	3
UNDER SENTENCE OF DEATH.	
"Mormons"	0
Non-"Mormons"	1

THE CRIMES CLASSIFIED.

	"Mormons."	Non-"Mormons."
Murder and manslaughter	1	17
Assault to kill	0	2
Rape	1	3
Abduction	0	1
Forgery	1	4
Polygamy and bigamy	3	0
Grand Larceny	9	16
Robbery, house-breaking, burglary & embezzlement	1	31
Obstructing Railroad	0	2
Misdemeanor	0	3

The following further details show the proportion of professors of several local sectarian religious bodies as compared with the "Mormons."

"MORMONS."	
Total number in the Penitentiary	16
Aggregate number of years of imprisonment	50
Imprisoned for life	1
Awaiting trial	1
Born of "Mormon" parents	19
CATHOLICS.	
Total number in the Penitentiary	28
Aggregate years of imprisonment	108½
Imprisoned for life	2
Under sentence of death	1
Awaiting trial	6
Born of Catholic parents	39
PRESBYTERIANS.	
Total number in the Penitentiary	4
Aggregate years of imprisonment	15
Born of Presbyterian parents	3
METHODISTS.	
Total number in Penitentiary	4
Aggregate years of imprisonment	8
Awaiting trial	2
Born of Methodist parents	5
BAPTISTS.	
Total number in the Penitentiary	3
Aggregate years of imprisonment	4½
Born of Baptist parents	5
LUTHERANS.	
Total number in the Penitentiary	2
Aggregate years of imprisonment	2
Born of Lutheran parents	2
UNIVERSALISTS.	
Number in Penitentiary	1
Years of imprisonment	1
Born of Universalist parents	1
CAMPBELLITES.	
Number in Penitentiary	1
Years of imprisonment	15
Born of Campbellite parentage	1
JEWS.	
In Penitentiary	1

Awaiting trial	1
Of Jewish parentage	1
OF NO RELIGIOUS FAITH.	
Total number in the Penitentiary	28
Aggregate years of imprisonment	101
In for life	1
Awaiting trial	4
Born of unbelieving parents	8
CHINAMEN.	
Number in Penitentiary	5
Awaiting trial	5
INDIANS.	
In Penitentiary	1
For life	1

Four of the convicts were born of Episcopalian, and one of Freethinking parents.

The Penitentiary criminals were all tried and sent up by United States officials; and the glaring animus, intense hatred, the unjust and vicious discrimination and unlawful and unwarrantable bias were all criminally exhibited against the "Mormons" by these same officials, as proven beyond controversy by the fact that the 19 "Mormon" prisoners are sentenced for 50 years, while the 79 are sent up for only 254½ years. Could there be anything more unfair, unjust and unpardonable? Talk about justice to "Mormons" at the hands of judicial missionaries.

If the crimes of the two classes were of the same enormity, of a similar import and character, the respective seasons of imprisonment would be about fair; but when we take into account the startling difference in the gravity of the deeds of darkness committed—and as the enormity of any crime is justly measured by its consequences upon society, either immediate or remote—the force and cogency of the foregoing conclusion cannot be dislodged. Let me reproduce a portion of the list of the criminalities charged, while we keep in mind the class population of the Territory, June, 1880, which was over 83 per cent. "Mormon," and under 17 per cent. non-"Mormon."

MURDER AND MANSLAUGHTER.	
83 "Mormons"	1
17 Non-"Mormons"	17
RAPE.	
83 "Mormons"	0
17 Non-"Mormons"	3
ABDUCTION.	
83 "Mormons"	0
17 Non-"Mormons"	1
FORGERY.	
83 "Mormons"	1
17 Non-"Mormons"	4
GRAND LARCENY.	
83 "Mormons"	9
17 Non-"Mormons"	16
BURGLARY, ETC.	
83 "Mormons"	1
17 Non-"Mormons"	31
Obstructing railroads, attempts to throw trains off the track, thus endangering life and property:	
83 "Mormons"	0
17 Non-"Mormons"	2
IMPRISONED FOR LIFE.	
83 "Mormons"	1
17 Non-"Mormons"	3
SENTENCED TO RECEIVE THE DEATH PENALTY.	
83 "Mormons"	0
17 Non-"Mormons"	1

In this connection there is another telling consideration to be taken into account. The anti-"Mormons," here and elsewhere, never ceased boasting of their superior civilization over that of the "Mormons," consequently it will be good logic to conclude that most of the 79 *non*-"Mormon" convicts were bred, born and reared by Christian parents in Christian communities, brought up in the midst of acknowledged culture, refinement and a high order of civilization. Those thus favored should indeed be law-abiding and good; far superior in lawful and moral elements to the "Mormons," who are, according to the never-ending assertions of the same boastful anti-"Mormons," the veriest scum of the earth.

How is it that the minority non-"Mormons," reared under such superior

conditions and influences, as alleged, should commit the most numerous and the very gravest crimes known to degenerate man, while the overwhelming majority ("Mormons") who were raised under alleged inferior auspices, are guilty of incomparably fewer crimes and in comparison mere peccadilloes?

Does not this reverse the general and accepted current of results? Is it not anomalous, to say the least? And yet these are the stubborn facts in regard to the unlawful elements of the two classes brought in review.

HISTORICUS.

UTAH NEWS.

(Summarised from Territorial Papers.)

There has been some severely cold weather in Utah, and several cases of frozen limbs are reported.

Tooele has had the heaviest snow storm that has been seen in that valley since 1864. The snow fell over two feet deep.

A poet in one of our Utah exchanges, expresses in beautiful language an intense desire to die in the winter season, but carefully avoids mentioning the exact year.

The Tanner family, one of the most numerous in Utah, had an interesting reunion on Christmas day. Fifty years ago that day Father Tanner started westward. The family was one of the first to settle in Utah.

A young man named Henry Gardner, while engaged in a quarrel at Pitt's Gardens, near Salt Lake City, on the night of the 18th of December last, was knocked down and severely beaten and kicked by two men named Hill and Neilson. He died in a few days from his injuries, and Neilson has been arrested for murder, and Hill as an accomplice.

We note the appearance of No. 1, Vol. 1, of the *Utah Posten*, a weekly newspaper which is edited and published in Salt Lake City by Messrs Jensen and Orlob. It is printed in the Danish language, and presents a fine appearance in its mechanical make up. We are unable to read it, but the reputation of its editors is sufficient guarantee for its literary excellence.

Two visitors from Idaho, viz., Judge Crawford and Mr. Glary, speaker of the Idaho House of Representatives, were recently turned out of the Salt Lake Theatre for drunken and disorderly conduct, and an attempt was made in some quarters to magnify the expulsion into "A Mormon Outrage." Judge Crawford now sues for fifty thousand dollars damages for fifteen minutes loss of time and pleasure while being expelled, but it does not appear that the officers lost any time nor pleasure in turning him out.

The total mortality of Salt Lake City for the past year was 487, being 109 less than in 1883, 31 less than in 1882, and 95 less than 1881. This is a very satisfactory showing, especially when the increase of population is taken into account. Adult mortality has increased, and juvenile mortality decreased, as compared with previous years. In 1881, the total mortality was 582; total adult mortality, 217; total children under five years, 298. In 1884, the total mortality was 487; total adult mortality, 265; children under five years, 173; the intervening years corresponding.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 26, 1885.

VALEDICTORY.

On the first day of January Elder D. H. Wells reached Liverpool, having been chosen and appointed by the First Presidency of the Church to take charge of, and to preside over the European Mission. I was absent on the Continent at the time of his arrival, and did not return until the 16th inst. I have much pleasure in meeting Brother Wells in this country, and of confiding to his watchcare the interests of the Mission. He has presided here before, and his long experience in public affairs in Zion has made his name a household word among the Saints the world over. I bespeak for him the same kind treatment at the hands of the Elders and Saints that they have given to me at all times.

For the past twenty-six months I have labored to the best of my ability to spread the Gospel seed far and wide. I found, on my arrival here, a very efficient corps of Elders, and good, earnest men have been added to the list from time to time. If good has been done, and many people warned and a few gathered into the fold, I freely give the Lord and the Elders and Saints all the credit.

The Elders from Zion and the local Priesthood, and many of the Saints, have given earnest attention to the scattering of the good word. I trust that they will all continue to do their full duty, and that the blessings of the Lord may be poured out upon them in the future even more abundantly than in the past. I have nothing but blessings for you all. I earnestly exhort you to live your religion, do right by all men, and honor the Lord.

I am pleased with the opportunity given me to return to my home, to be again with my family, and to mingle with the people in that land I love so well. It is not without regret, however, that I bid farewell to so many friends in the old world. I sincerely hope that at no distant day I may have the privilege of taking you by the hand and bidding you welcome to the place the Lord has designated as the home of his covenant people.

Having transferred the business to my successor, if the Lord so will I shall leave England on January 24th.

All communications on business, and all Post Office orders, should be addressed to President D. H. Wells.

Wishing you all success in your labors and a fond farewell,

I am, your brother in the Covenant of Peace,

JOHN HENRY SMITH.

A TREE IS KNOWN BY ITS FRUIT.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit."—MATT. vii, 16, 17, 18.

WE publish in this issue a carefully prepared statistical article entitled "Fruits of Mormonism," furnished by "Historicus" to the *Deseret News*. It would be well for our brethren and sisters to call the attention of their friends to articles such as these. Facts and figures are stubborn things, and make effectual weapons against the flood of misrepresentation and slander with which we are constantly assailed.

The virtues of the Latter-day Saints are pretty well understood and acknowledged by fair-minded and unprejudiced visitors and travelers, who have taken the trouble to investigate and learn the truth in relation to these things. Right here it may be said by some objector that occasional reports, the reverse of these, have been made by some visitors to Salt Lake City. We grant this, but the reason is easily found. In that city are a number of the most bitter enemies to the Latter-day Saints that can be found in the world. Many of them have been attracted thither by the expectation that the Saints will be dispossessed of their homes and possessions as they have been on several former occasions, and by the hope that they will have an opportunity to share in the plunder. Some of them have that pleasing address and polished exterior which occasionally mark the accomplished villain, and will pour into the ears of the credulous visitor many sensational and blood-curdling stories of "Mormon" outrage and crime. This being perfectly agreeable to the preconceived prejudices that the visitor may have formed through the lies that are continually being circulated against the Latter-day Saints, and perhaps having neither the inclination nor time to investigate the truth of the matter, he leaves with the idea that he knows all about it, and that the "Mormons" are indeed as bad as represented.

Another help to these misrepresentations is that egotistical vanity to which many travelers are subject, and which induces them to profess a knowledge of persons and places acquired by a few days acquaintance, that could only be really obtained in as many months. We have known travelers who have done little more than stay over night in Salt Lake City, profess the most intimate acquaintance with affairs there, and talk as if they had been residents of Utah for months or even years.

Of this class is Miss Faithfull, who, however excellent a woman she may be in some other respects, could not avoid the temptation of posing as an authority on "Mormonism," and no one who hears or reads her lectures would imagine, unless he knew the fact, that her residence in Salt Lake City lasted only a few days, and that she was very ill during even a portion of that brief time.

The testimonials to the virtues of the Latter-day Saints by those not of their faith who have had abundant opportunities for learning the truth

whereof they speak, are innumerable and emphatic. But statistics such as "Historicus" gives are the most valuable testimonies of all. Quietly and unobtrusively they exhibit to the world the fruits of "Mormonism," and the wise and impartial observer will judge the system thereby, for it is as true now as when our Savior spoke it: "By their fruits ye shall know them."

G. O.

LETTER TO THE MANCHESTER "NEWS."

THE following letter was sent to the Manchester *Evening News*, in answer to two communications which appeared in its columns. The Editor of the *News* expressed a willingness to publish any communication that would be offered in reply, but has apparently changed his mind, as considerable time has elapsed, and the letter has not been noticed.

To the Editor of the Evening News.

SIR.—Your issue of the 11th inst. contains two very peculiar communications from James Batty and Joseph Dewsnup. I desire here to say that the article they speak of from the New York *Sun* is false in every particular, as also are the vile insinuations of Messrs. Batty and Dewsnup. If what Mrs. Paddock says she knows were true, she could put every one of the persons named in prison, for the courts of Utah are entirely in the hands of non-"Mormons."

Now to the question: Did Joseph Smith the Prophet introduce plural marriage into the Church? If my reorganized friends understand the theory of the Gospel, they know that the Church stands upon the rock of continuous revelation, and that in every age when the Creator had a work for man to do, he gave direct instructions as to what he required done. He commanded Noah to build an ark, Moses to lead the children of Israel out of Egypt, Abraham to make a sacrifice of his son. Now, sir, we Utah Latter-day Saints do believe that it would have been a sin for the Nephites to have practiced having more than one wife, because the Divine command to them was not to do so. In quoting from the Book of Mormon, my friends failed to give the whole text—the next two verses modify his quotation very much. Jacob 2nd chapter, 29th and 30th verses: "Wherefore this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." This proves conclusively that at any time when the Lord might see fit, He could give that commandment, and any man marrying two wives by direct commandment from God would not sin. In regard to sec. 13, par. 7, Doctrine and Covenants, the Latter-day Saints believe that doctrine thoroughly, and do not fellowship for one moment, if known, any man who cleaves to any other woman than his wife. My friends cite you to sec. 109, Doctrine and Covenants, old edition. I will here say that the Utah Latter-day Saints do not believe in polygamy, for that word means either a plurality of husbands or wives; but we do believe in patriarchal marriage, or the marrying of more than one woman to one man. I can say, conscien-

tionally, that I do not believe in fornication and polygamy, but I cannot say that I do not believe that two women can be the wives of one man, and that, too, with the approval of the Lord. The language in section 109, in regard to marriage, is very carefully drawn. "We declare that we believe that one man should have one wife, and one woman but one husband." The only consistent view that can be taken of this language drawn in this form is, that a man should have one wife at least; it does not say that he shall not have more than one, but it does say a woman shall have *but* one husband. If such a construction could be put upon the language as my friends wish, it was superceded by revelation from the Lord himself.

My reorganized friends desire to give to Brigham Young the honor of being the author of the revelation on the eternity of the marriage covenant, including a plurality of wives. The truth is, Mr. Editor, Brigham Young is no more responsible for that revelation than I am for the publication of your paper, or that you are responsible for the laws enacted by the Congress of the United States. I personally know hundreds of people who can bear testimony that Joseph Smith was the first to teach the doctrine of plural marriage. In the Historian's office, Salt Lake City, are the sworn statements of a number of persons positively declaring that Joseph Smith taught them plural marriage. I will give a few of the statements, curtailed for want of space, also personal testimony to me. Says John Smith, the uncle of Joseph Smith the Prophet: "Joseph did teach me the doctrine of plural wives and testified of its truth." George A. and Elias Smith, cousins of Joseph and bosom friends, testify that "Joseph taught us that doctrine, and told us the Church could go no further until God's holy marriage law was introduced." Joseph B. Noble makes affidavit: "I married my wife's sister to Joseph Smith." Emily and Eliza Partridge make affidavit: "We were married to Joseph Smith, and Emma Smith, his first wife, witnessed the marriage." William Clayton, private secretary to Joseph Smith up to the time of his death, makes affidavit that Joseph taught him the doctrine of plural wives, and the private journal of Clayton kept at that time, shows the time and places at which these marriages were solemnized. J. C. Kingsbury makes affidavit: "Joseph Smith did receive the revelation on patriarchal marriage, and I did write a copy of it for him." Says Doctor Bernhisel, late member of Congress: "I lived in the same house with the Prophet Joseph, and ate my food at his table; he fully explained to me the plural wife doctrine, and reasoned upon it as follows: 'The man that has one good wife has a jewel, but the man that has many good wives has many jewels.'" William Huntington, now a non-"Mormon," says: "I know Joseph Smith had more wives than one, for he married one of my sisters."

Mr. Editor, I could multiply testimonies of this kind that would cover pages, giving the sworn statements of many people who are dead, and many also who are living, beside the statements of many men and women not given in the form of affidavits, but that have been given to the world over their signatures. The parties whose names I have quoted are all men and women of honor and integrity in the community, whose word would be taken among the people where they live, as readily as the bond of any respectable citizen of Manchester would be taken for a sum of money; and many of those

whom I have named would willingly have given their lives to save that of Joseph Smith's. Plural marriage was introduced into the Church by Joseph Smith, under God, and has come to stay. Joseph of the reorganized Church and his followers may condemn that principle, and unite in hostilities with other sects against the genuine, "Simon-pure" Latter-day Saints, but all their efforts will come to naught. John Taylor, whose blood mingled with that of the two martyrs, Joseph and Hyrum Smith, on the floor of Carthage jail, being true to them in life and even in death, survived the fearful wounds received on that occasion, and to-day stands as the chief Apostle of the Latter-day Church on the earth, beloved by his people and honored of his God. The Latter-day Saints expect to keep on in the even tenor of their way, preaching the Gospel, gathering in the honest in heart, and doing wrong to no one—keeping the commandments of God, and are willing to abide their time.

MINUTES OF THE GLASGOW CONFERENCE,

HELD AT 8, WATSON STREET, GLASGOW, ON SUNDAY, JANUARY 4, 1885.

PRESENT on the stand: President Daniel H. Wells and Elder George Osmond, of the Liverpool Office; President George F. Hunter, of the Glasgow Conference; Elders Robert Marshall and Jas. C. McMurrin, from Ireland; Elders Samuel McKay, J. R. McPherson, J. W. Thomas, Jas. G. Crane, Geo. Fraser, Wilmer D. Thompson and John J. Johnstone, Traveling Elders in the Glasgow Conference.

The meeting opened at 11 a.m., with prayer by Elder R. Marshall.

President Hunter indicated the business to be done, and desired all that should be said and done would be under the inspiration of the Spirit of God. He called upon the Elders to report their respective Districts as briefly as possible.

Elder McKay reported Partick, Govan, Paisley and Greenock as being in pretty good condition, everything being taken into consideration. There was much depression in trade, which was being felt to a considerable extent by the Saints.

Elder Crane reported Ayrshire. The Saints in that District were, as a rule, a very warm-hearted people, but those who did not live the religion they had espoused, were quite the opposite in their feelings. He reported the District as being in good condition.

Elder Thompson, who has been some time assisting Elder Crane in the Ayrshire District, corroborated the preceding report.

Elder Thomas reported Edinburgh and Fife. The Saints were living as nearly as possible to the covenants they had taken upon themselves. In Fife they were much scattered. He found very few who seemed to realize the importance of the message he had to deliver.

Elder McMurrin, who had been most of the time in Edinburgh during the last six months, said there were a good many names on the record, but not so many who were striving to roll on the work of God. Gorebridge Branch was in a similar condition. He had been recently sent to Ireland, and said

there was a good Branch of the Church in Belfast, and the majority were willing, active members.

Elder Fraser reported Lanark District. Generally, the Saints are a good, honest, warm-hearted people in Lanark; some, however, are lukewarm and dilatory in doing their duty.

President Wells said he was well pleased to hear these reports and to meet with the Saints in Glasgow after an absence of twenty years. He pointed out the necessity of the Saints being faithful to their covenants and enduring all for the Gospel's sake.

Benediction by Elder James Harvey.

At 2 p.m. the meeting was opened with singing, and prayer by Elder McKay, after which, a child was blessed by Elder Osmond. Sacrament was administered by Elders Crane and McMurrin.

Elder James Harvey reported Aberdeen. He said there were still a few faithful Saints in the District he had the honor of representing, but found few inquiring for salvation.

Elder McPherson found in the Dundee District a few who were striving to do the best they knew how; others were not so faithful and energetic. Said he had been well received by the people in general.

Elder Marshall, from Belfast, said that from the press and pulpit it had been proclaimed there were no "Mormons" in Ireland; but this cannot be said now, with any degree of truth. It was his desire to go to his native land, Ireland, to preach the Gospel of Jesus Christ. Every Irishman loves the soil. After he went there, those who were at enmity with one another, became united to drive one poor "Mormon" from his native land. But he did not go; he could trust in the living God, and he knew he would be sustained.

The reports of the Conference were then read and approved. The authorities of the Church were also presented and sustained unanimously.

Elder Osmond said he was pleased to hear the good reports, especially from Ireland. He did not think the Elders occupied a very enviable position, so far as their present rewards were concerned, but all must admit their sincerity. Some wish they had lived on the earth at the same time as the Savior. He showed how they would have rejected the message of salvation in that day as much as they do now. He invited the strangers to come and hear further in the evening.

Singing. Benediction by Elder Fraser.

At 6 p.m. the meeting was opened with singing, and prayer by Elder McPherson.

John Hunter, President of the Glasgow Branch, gave an eloquent and able discourse upon the first principles of the Gospel and the organization of the Church of Christ. He showed that the ordinances had been gradually changed and done away with, until the pattern of the true Church was lost to the earth.

President Daniel H. Wells spoke of his first acquaintance with the Latter-day Saints, and made some remarks as to the mythical character of the God of modern Christendom. He testified that the God of heaven had a body, parts and passions, and that the Scriptures abundantly proved this, telling us that we are made in His image. There are many things in the Scriptures

that cannot be understood by men, unless they have the same spirit that was enjoyed by those who wrote them. He spoke of baptism for the dead, the different degrees of glory to be inherited, and the power and authority to administer in the ordinances of the Gospel.

President Geo. F. Hunter made a few remarks, thanking the strangers present for the attention and good order that had been observed.

Singing. Benediction by President Wells.

The afternoon and evening meetings were very well attended, the hall being filled on each occasion. The Sisters Relief Society provided refreshments for the country Saints.

ABSTRACT OF CORRESPONDENCE.

FROM SHEFFIELD.

President S. R. Bennion, of Sheffield, thus writes to Elder Arthur of this office:

"The anti-'Mormons' are doing their worst here. We have not, as yet, been able to obtain a suitable place to meet in, but hope to do so ere long. We hold meetings in private houses, and they come and lecture in front of our doors, and we invite them every Sunday morning. They escorted me home unknown to me the other night. They say they 'are going to give me a dressing.' I tell them all right and move around, taking no notice of them. A few are investigating the truth here. The better class of people detest the Jarman party."

FROM THE FAR EAST.

Elders Henry F. McCune and Milson R. Pratt thus express their feelings in a letter to us from British Burmah, dated December 31, 1884:

"We received by the last mail your very welcome letter, which has given us so much encouragement and strength, and we return to you our heart-felt thanks.

"We are feeling well in the blessings of the Lord, and know that the cause of truth will ultimately triumph in the earth. It makes us boil, however, when we see the attitude of many of the people of so-called Christian nations towards our people, and we can no more smother our feelings of indignation at the wicked presumptions sprung upon the forbearance of the Saints than they can themselves. Their relentless and blood-thirsty persecutors will find to their sorrow that they have overstepped too much upon the long-suffering of the Saints. We hope so, and we are looking forward with eager eyes and overflowing hearts to see Ephraim's glorious and peaceful reign, and we feel that the time is not far off when the 'stone cut out without hands' shall fall upon the image, and not be kicked about by its toes any longer; but we are willing to wait the Lord's time, which we think is not far off. It is with feelings of the deepest sorrow that the conviction comes to us that the kindreds and families of the earth are fast becoming unfitted to every principle of righteousness; that nearly all are in the bondage of sin and will not come unto God. It is a time for choosing, and those who wish to be on the Lord's side have every opportunity, as the line between good and evil is definitely drawn.

"'Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion,
What a favored lot is thine!'

Are our sentiments to a dot, only better expressed."

THE WORK IN SCOTLAND.

President George F. Hunter, of the Glasgow Conference, writes as follows under date of 19th inst.:

"As it is some time since I have seen any communication from the Glasgow Conference, I pen a few lines to let you know how the work is progressing in Scotland. At the present time there seems to be a spirit of indifference in this land and in all the Districts where the Elders are laboring. There is little being done in the way of making converts, still, the brethren are alive to their duties and do not feel discouraged. During the past summer there has been a good deal of out-door preaching done in Scotland, and we have the satisfaction of knowing that the people are being warned at least, for it is a day of warning and not of many words, still there are a few that are coming into the fold, and some few investigating. During the winter, the Elders are holding meetings wherever they can find anyone that will open their doors to them, and distributing the written word among the people, and taking every opportunity of laying before them the plan of salvation and the principles of the Gospel, as they have been restored in the latter days; this is all that can be done, and if the people reject it, it will be to their own condamnation.

"In the Edinburgh District, for some time back, there have been a great many strangers attending the meetings. Elders James W. Thomas and James G. Crane are now laboring in that District, Brother Crane having gone there since our last Conference.

"One of the brethren, in the Glasgow Branch, has opened up quite a correspondence, through answering a question that appeared in a paper called the *People's Friend*, asking who the 'Mormon' Prophet was. He gave the name of President John Taylor, and was willing to give any information concerning the doctrines taught by the Latter-day Saints; and the result was that there were seven or eight parties, from different parts of Scotland, who wished to know something about the doctrines. There have been a good many tracts sent to them, and two or three very favorable letters have been received from them, and they wished some of our Elders to call upon them, which we will endeavor to comply with.

"Trade is very dull in Glasgow and vicinity, and some of the Saints have been out of employment for some time back, and are in very poor circumstances. The brethren, and also the sisters of the Relief Society, have been looking after the most needy. A good many of the Saints in the Partick District are connected with ship building, and that trade is in the worst condition that it has been in for many years, but the prospect is looking somewhat better, as the Government has given orders for a number of vessels to be built on the Clyde, and I am in hopes that the worst is over.

"My health is good, as is that of all the Elders in the Conference."

IN ZION.

Brother Benjamin H. Hollingworth, recently of Birmingham, but now of Salt Lake, thus writes in a letter we have just received from him:

"I am well, bodily, temporally and spiritually, and just beginning to realise the promise that all things work together for good to them that love God. He has been good to me, far more than I deserved, but I do desire to live worthy of all His blessings. He has raised up many kind and warm hearted friends, who have ministered to my wants and helped me along. I have been constantly in work since reaching my mountain home, and I am now free of debt.

"Before I left the land of my birth for that of my adoption, you said to me 'God bless you.' He has done so in very deed, and that blessing is present with me to-day; cheering and encouraging me to do my duty, and be true to myself and to my God. Little did I imagine when at Sheffield Conference, in April, 1883, when I was in such trouble from parental persecution, that in fourteen months time I should stand on Zion's hill. Then, eyes had not seen, nor had it entered in my heart to conceive, the blessings which were in store for me through obedience to the Gospel of Christ. This mountain air